

CHRISTS

Prayer

Vpon the Crosse, for his enemies.

4.

FATHER

forgiue

them,

for

they

know

not

what

they

doe.

By Sir IO. HAYVVARD Knight,
Doct^r of the Lawes.

*Nemo beatus est, qui nescit contemnere
& contemni.*

LONDON,

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M. DC. XXIII.

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Castia

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TO
THE HONORABLE
AND
VERTVOVS LADY,
THE LADIE

ANNE CÆSAR,

WIFE
TO THE RIGHT
HONORABLE, S^r

IVLIVS CÆSAR

KNIGHT,
MASTER OF THE
ROLLES,

AND ONE OF HIS
MAIESTIES

MOST HONORABLE
PRIVIE COVNSAILE.

*Casta ad virum. matrona parendo
Imperat. Pub. Mim.*

THE HISTORY



thing
This
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grow
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boue



TO
THE READER.

AS Contemplation
in generall, is a
pure act of the
soule ; so contem-
plation of diuine
things, is most proper vnto it.
This is the heauenly Manna,
whereon it feedeth ; heereby it
groweth, heereby it is loosened
from the knots of flesh & blood;
heereby it mounteth aboue the
narrow confines and limits , a-
boue the sordide things of this
a 4 world,

To the Reader.

world, aboue either the threats
or promises thereof; and both re-
turneth to the originall from
whence it came, and applieth it
selfe to the end whither with
swift celerity it paceth. And
this is an inuincible argument
of the diuine nature of the soule,
if it takes delight in matters di-
uine; if it be busied therein, not as
in other mens affaires, but as in
the owne. Assuredly, in nothing
else man is so much man, as
in contemplation of heauenly
things. Ob! how contemptible
a thing is man, if hee ad-
uanceth not aboue humane cogi-
tations?

But

To the Reader.

But conceiue heere with (gentle Reader) that contemplation is but a fruitlesse action of the soule, vnesse it be thereby enflamed to loue. Contemplation is a worke of the vnderstanding, & hath no perfection in it selfe; but is a way and meanes to some degree of perfection, by eleuating the will to a diuine loue and vni-
on with GOD. The vnderstanding giueth not foode to the soule, but prepareth it onely for the taste of the will. Good is the proper obiekt of the will. And therefore when the will findeth an infinite depth of goodnesse in GOD, it shalbe exceeding

To the Reader.

ding icie, if it burne not like a
Phœnix, in the fire of diuine loue,
which by contemplation is there
in kindled. Wherefore, if thou
wilt contemplate sweetely and
profitably, erect the forces of thy
will, to loue that which thou dost
vnderstand: for otherwise, thou
shalt bee but a cold and curious
speculator; thou shalt neuer ar-
riue at the true end of contem-
plation. For the end of contem-
plating is not in speculation of
the vnderstanding, but in an ar-
dent loue of the will.

Now because of all diuine
things none is more Noble then
the worke of our redemption;
none

To the Reader.

like a none wherein GOD so much manifested his goodnesse; and consequently, none so fit to enflame our loue: I haue addressed my Sabbath exercises this present yere, to this prayer of CHRIST vpon the Crosse for his enemies. Hoping notwithstanding, that the residue of the penitentiall Psalmes, not yet comprised in my Dauids Teares, shall hereafter bee in the like manner prosecuted; either by my selfe (if life continue) or by some other more happie and industrious hand.

Assuredly, man is too mortall, either to handle or to knowe things

To the Reader.

things immortall: As wee know but in part, so wee can expresse but a part of what wee know; and must haue many partners in our labours therein. A man should so endeaour to liue, as he may doe good to all: But if that cannot bee, yet to many: and if not that, yet to some: and if not that, at least to himselfe. My desire hereby is to doe good to all; euen to him, whose pre-friēt malice hath much wronged both me and himselfe; in case he hath either conscience or shame to bee wounded by a lasting memory of his dishonest dealings.

But albeit, I esteeme both these

To the Reader.

these to bee almost impossible alike; yet I make no doubt, but hereby I shall doe good to many: and the rather, because manie haue acknowledged to mee great good, which they haue receiued by my former writings in this kinde. But as in the same meddow, the oxe seeketh grasse, the hound a hare, and the storke a lizzard: so I expect that in this worke some will hunt after conceits, some after cauils; but many wil find good pasture for their soules. Of these I expect no other recompence, but their prayers for mee; of which I acknowledge I stand much in need.

Homer

HOM. II.

Eκθερὲ γάρ μοι καὶ ὁ ὄμιλος
αἰδέσθω πύλῃσιν.

Οὐχ' ἔπειθ' ἐμὴ καὶ οὐδὲ βίη
φραστὶν ἄλλο ὃ εἶπεν.

TA M *gravis ille mihi nigri
quam limina dit is ;
Ore aliud qui fert , aliud sub
pectore celat.*

AS dale of death,
so doe I hate that kinde;
whose tongue from thought,
whose mouth dissents from mainde.

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THE
PRAYER
OF
CHRIST
Vpon the CROSSE
for his enemies.

*Father forgive them, for they
know not what they doe.*



When our Sau-
our CHRIST
had trauelled
vp the high
hill *Golgotha*,
laden with his ponderous
Crosse; his body much en-
feebled with fasting & wat-
A ching

*Christs tra-
uailing vp
the Mount.*

ching all the night before, & with the buffetting and scourging which hee endured: being much exhausted thereby, both of spirit and blood: heere the Iewes first vnburthened him of his Crosse, prepared the holes for fastening him thereto; brought the hammer and the nailes before his face; his enemies clustering the whilest about him, and not sparing to vexe him with many opprobrious and blasphemous speeches.

His stripping

Then they hastily pulled off his apparell; which clea-
uing fast to his body, by rea-

for

son of the congealed blood
 that issued from him when
 he was scourged; tore open
 his wounds, and rent away
 some part of his skinne and
 flesh. So hee stood naked
 and bloody a while; and
 then they rudely threw him *His nailing.*
 vpon the Altar of the Crosse
 lying vpon the ground. And
 applying the backeside of
 one of his hands to a hole
 which they had prepared in
 the Crosse, *They smote the* *Psal. 71.*
rocke and riuers gushed foorth:
 they nayled his hand to the
 Crosse, and blood streamed
 abundantly frō the wound.

One hand being thus fastened, they violently streyned the other, to a hole that had beene prepared on the other arme of the Crosse; and there in like sort fastned it with a nayle. Then with great force they stretched his body downward, vntill they had drawen his feet to the lower hole : and there in like maner they were fastned with a naile. By which strong strayingning of his body, that of the Prophet Dauid was fulfilled : *I am powdered foorth like water.* That is, I melt away and dissolue with extremity of torments.

I haue

*How he was
strained.*

Psal. 21.

I haue no more strength to
subsist, then water that is
powred foorth. And againe,
All my bones are out of ioint:
they pierced my hands and my
feet; they haue numbred all my
bones. For his calamity was
so great, partly by his owne
feeblenesse and ariditie, and
partly by the cruell stretch-
ing of his members, that his
ioints were loosed, and pul-
led from their firme fastnes
and seates; by reason where-
of, his bones might haue
beene numbred.

Then they took the wood- *The Crosse*
den Altar charged with this *erected.*
bloudy sacrifice, and set the

A 3 lower

*Numb. 21.**Exod. 29.**Leuit. 23.*

lower end to fall with the full weight, into a pit which they had prepared for erecting thereof; by which fall, and by fastning it afterward, the body nayled thereto, was grievously shaken. And so was the brasen serpent lift vp in the wildernesse; so were the sacrifices offered to GOD, accustomed to be lift on high. And so was it fit, that hee should bee lift vp, who was appointed to be a mediator betweene GOD and man; who was to reconcile heauen and earth together; who was to cast about his eyes, in seeking his

lost

lost sheep ; and vpon whom
we all should set our eies.

And they would not cru- *With whom*
cifie him alone, but between *he was cru-*
two theeues, whereby their *cified.*
intention was to obscure his
Name, to defile his credit ;
to make him in stead of Mes-
sias, to bee reputed a prince
of theeues: But our Sauour
turned this to another end ;
namely , that hee died for
sinners, and that he hath dis-
charged the price of their
sinnes. Doubtlesse he so lo-
ueth sinners, that he did not
onely conuerse with them,
during his life, but died be-
tweene them, and will bee e-

uer present among them ; to
 heare them, to pray for them,
 to pardon them when they
 call vpon him: not onely du-
 ring the time of their liues,
 but vntill the last minute of
 their death. Yea after death
 he will bee ready to receiue
 them .being penitent , into
 his glory.

A soliloquie

THY SAVIOR being thus
 mounted vpo the Crosse,
 and fastned hand & foot for
 sacrificing of his life; consi-
 der seriously (O my soule)
 what he did, what he said, in
 what thoughts he was busi-
 ed. First consider his vn-
 speake-

speakeable torments, in that he was depriued of all comforts; both *externall* from others, and *internall* within himselfe. If he stirred any part of his body, his wounds were thereby made more grievous. If hee remained quiet, besides that immobility is a terrible torment, one of the torments of hel*; the very weight of his body did teare his wounds wider. Then consider how in those extremities, the first time he opened his lips, the first voyce which his tongue did forme, was in making intercession for his enemies:

Father

* Bind him
hand and
foote, and
cast him in-
to utter
darkenesse.

Father forgiue them, for they know not what they doe. They mocked, reuiled, blasphemed; but hee prayed: the more they burned in hate, the more was hee enflamed with loue. *Out of the abondance of the heart the mouth speaketh:* and from the abondance of his loue did this prayer proceed.

But thinke not (O my soule) that these were all the words which IESVS spake, that this was all his prayer at large; but rather a summary collection thereof. For

Heb. 5. 7. the Apostle saith that *he did offer vp prayers & supplications*

with

with strong crying and teares.
And therefore when he seemed silent, when his voyce was not heard, when happily his lippes did not moue; whilest the Iewes were busied, some in tormenting, and some in deriding him: conceiue (O my soule) that thy sweet IESVS, either as sencesles, or as regardles heereof, was wholly attentiu in praying to his heauenly *Father*: for them, for thee, and for all sinners. And so, his members being strongly streyned vpon the Crosse, as the strings were on *Dauids* harpe, hee made such tunable harmony,

ny, as neuer before had been heard in the world ; sounding in this sort to the care of his Fathers mercy.

HIS PRAYER EXTENDED.

His praymg.

O Most iust, most mercifull, most holy Father ! thou seest what a weighty worke I haue begun : and now I am entered into two of my great offices. The office of a Priest; as well in offering my body for a sacrifice, as in making supplications for the people : and the office of an Advocate ; in pleading the cause of sinners before thee. In both these

theſe heare me, I pray thee. Hea-
uently Father, load this bruised
body of mine with thy ſtripes;
powre forth the full meaſure of
thy wrath vpon it: I am ready
to indure whatſoeuer charge it
ſhall pleaſe thee to impoſe. But
forgiue them, I beſeech thee, for
whom I thus ſuffer. Let mee
not in this cruell maner loſe my
blood, and loſe them alſo for
whom I expend it: the price be-
ing paied, ſuffer me, I pray thee,
to enioy my purchaſe.

O my eternall Father! In
recompence of my obedience to
thy will, in recompence of my
comming into the world to re-
concile it to thee, in recompence
of

of all my trauailes ouer-paced, in recompence of my present torments and death: I intreat nothing of thee, but that thou wilt pardon these mercilesse sinners. I am well content that thou wouldest not yeelde to my naturall desire when I prayed for my selfe, that this cup might passe from me; but denie mee not (I pray thee) in praying for these. For I esteeme the benefit greater that they be forgiuen, then that this cup should haue passed from me; I regard more the good that they liue eternally, then I regard the hurt that for the present I die. O my good Father! there is a time to par-

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don, and a time to punish: but
 if euer there be a time to pardon,
 it is now. Euen now, when I aske
 forgiuenes at the very end of
 my life; now whilest my blood
 freshly runneth for forgiuenes,
 whilest the sacrifice is in offering,
 for which thou shouldest forgiue.
 For now thou doest publikly pro-
 claime thy pardō: mercy & truth,
 iustice & peace, do now embrace,
 and kisse kindly together. Thou
 didst once forgiue the Israelites,
 O my Father! when Moses and
 Aaron offered a little incense
 for them; and wilt thou not for-
 giue these for whom I wholly of-
 fer my selfe? Thou didst once
 grant victory when Moses held

wp

Up his hands vnto thee ; and
 wilt thou nothing regard the
 stretching forth of my bleeding
 hands ? Father ! I am come into
 the world , I now suffer death in
 the world to appease thine an-
 ger: but what profit will ensue of
 my comming and of my death, if
 men should be still charged with
 thy hate? If my death cannot ap-
 pease thy wrath, what then can
 doe it ? What then can make a
 tonement betweene thee and sin-
 ners ? O my good Father ! when
 I came into the world by thy ap-
 pointment, when by thy appoint-
 ment I undertooke to die : thou
 diddest promise that thy wrath
 should bee extinguished by my
 death,

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death ; that thy wrath and my life should determine together. Wherefore to discharge thy promise, and because my life is more precious to thee then thy wrath; forgive, I pray thee, and bee appeased. 'Loe heere I set my selfe in the breach ; loe heere I enter- *Ezek, 22.*
pose betweene sinners and thee.

B V T, O great Mediator !
wherefore dost thou so earnestly entreat for sinners? What case is this to thy torments ? what good to thy selfe ? In case thou wilt not reuenge thy wrongs , yet wherefore dost thou not leaue them to thy fathers pleasure? wherefore should

B not

not Iustice run her course?
 The Law sayth , *Eie for eie,*
hand for hand, life for life:
 And what auayleth it thee,
 that these offendours must
 now be forgiuen?

O ! Y E S : *I am well content*
O my Father ! that thou load me
with thine anger , in what mea-
sure thou thinkest fit : but so , as
nothing may remaine Unrecon-
ciled to thee ; so as my redempti-
on may not bee imperfect and
maimed : so as there may remaine
in man no fault to bee redeemed,
and in thee no anger to bee ap-
peased. O good Father ! Charge
me freely (I say) with thy stripes,
set them so surely and seuerely as
thou

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thou wilt : but suffer not my suf-
 ferings to bee unfruitfull ; doe
 not double my grieve, by causing
 me to lose the benefit of my grief.
 For it would be a greater grieve
 to mee that these sinners should
 perish, then are all the torments
 wherewith they teare mee : even
 as a louing mother sorroweth
 more at the losse of her childe,
 then she did at her trauailes for
 his birth. By suffering and by
 pardoning the redemption of the
 world must bee wrought : and
 therefore pardon them, O good
 Father ! For whom I suffer;
 or else no redemption can follow.
 And if the death which now I
 suffer, if the life which now I

B 2

offer

offer bee not sufficient, I will suffer another death; I will offer another life; I will doe any thing, O my good Father! wholly to appease thee.

His Plea-
ding.

* And now
brethren, I
know that
through ig-
norance yee
did it, as did
also your
Rulers,
Act. 3. 17.

BVt if thou wilt not bee abso-
lutely intreated, yet forgive
them, I beseech thee, in regard
of their ignorance. * For nei-
ther this people, nor their Rulers
doe dir Etly know, either who
I am, or what worke I haue in
hand. Whereby it followeth, that
they know not what they
doe. Blessed Father: thou
hast made mee wiser then
my enemies. For I know right
well what I am about to doe; but
thou hast not suffered the disci-
ples

perfect
they

I will perfectly to know it; much more
 will of. is this vnskilful multitude inuol-
 ue any ued in ignorance. And therefore
 whol I am so farre from desiring re-
 uenge, that the more earnestly
 they endeauour with many tor-
 e abso- ments to destroy mee; the more
 Forgiue-ments to destroy mee; the more
 regard earnest am I, both in praying and
 or nei- pleading for their saluation. For
 Rulers alas! they are ignorant; I pitie
 or who them with my heart, and from
 aue in my heart desire thee to bee in-
 h, that treated for them. Giue them
 they time and meanes to bee instru-
 thou-cted; open their vnderstanding
 ther- to know mee, and to know them-
 w right- selues: but as the case now stan-
 doe; b- deth, forgiue them, I pray thee;
 e diue- for they know not what
 rfect- they doe.

B 3

And

And further, seeing I am
 full in receiuing these harmes,
 wherefore art thou displeased
 with those who doe them? See-
 ing the party offended forgiveth
 the wrong, at whose suit will thy
 iustice prosecute? What hath
 Iustice to doe when no man com-
 plaines? Thou knowest right
 well, that nothing can bee ter-
 med an iniurie, which is not done
 against our will. Seeing there-
 fore I willingly suffer, and that
 in obedience to thy will and ap-
 pointment, to performe a most
 necessary worke for the world:
 remaine not thou displeased with
 those, by whose hands my owne
 will is performed, and this

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great worke accomplished.

B v T happily it may bee *Object.*
said, that as this action in it
selfe is the most heinous sin
that euer was committed;
so are these, in regard of
themselves, the most vnwor-
thy to be forgiuen.

Be it so. But O holy Father! Do *Answ.*
I die only for small offenders? is
not my death sufficient for all?
Doe I die for any other end, but
that all offenders may bee forgi-
uen? And wilt not thou regard
more my sufferings, then any
mans sinnes? more my charitie
in dying for my tormentors, then
their malice in putting mee to
death? It is true indeed, that if

B 4

thou

thou wilt punish them according to their demerits, al the torment of hell are nothing neere sufficient: but therefore it is better freely to forgiue them. For as there was neuer sinne comparable to this, so shalt thou neuer haue the like occasion to manifest thy mercy. O my Father! seeing my blood is shed by thy will, imploy the same to the best effect: let not any man be deprived of the benefit of that, which is amply sufficient for all. And fauour me also, O father! since I needs must die, to make the best advantage of my death; to save my life so well as I can. And therefore pardon those, I pray thee,

thee.
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thee, who torment me to death.
For the greater offenders thou
pardonest for my sake, the better
I shall thinke my life employed;
and it nothing auaieth that I
die for sinners, if thou deniest to
pardon sinners.

MEDITATI- ONS VPON THIS Prayer.

OPRECIOUS prayer!
fit onely to proceede
from our All-mercifull Re-
deemer: who, as he taught
vs to loue our enemies, to
pray for them that curse vs;
so heere, by his example hee
con-

confirmed the same. O meeke SAVIOUR! what inflamed charity did sparkle in thy speeches? how truly had the Iewes saide of thee before: *Neuer man spake, as he speaketh?* For let all the prayers bee powred foorth that euer were made, and wee shall find none parallell to this. Many haue prayed for themselues, many for their friends: but who euer before in this sort prayed for his enemies? Many haue forgiuen offences after they haue beene done; when the paine is past, and the offender happilie displeased at

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O what hee did : but whilest
the mischiefe is in action,
and before it bee accompli-
shed ; in the very height of
madnesse and malice ; to see
thee not onely forbear to
hate thy enemies, but ardent-
ly to loue them ; to heare
prayers for them flowing
out of thy mouth, with
teares and groanes, whilest
thy blood was running out
of thy veines ; to heare thee
plead for them, who woul-
dest not open thy mouth to
speake for thy selfe. What
shall wee say ? but that pity
and cruelty, iniury and mer-
cy, anger and patience, hate
and

and loue, did here meet and contend together.

O milde I E S V S ! O the glory of my soule ! what humane iudgement? yea, what vnderstanding of Angels is able to apprehend, that thou shouldest not only patiently endure, but thus earnestly pray for thy mortall enemies? Thy smart, thy fainting, the streames of blood which freshly flowed from thee, might haue put thee in minde both of their malice and of their iniustice: and yet wert thou wholly busied in procuring pardon both for that & for all their

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other finnes. O euerlaſting
goodneſſe! what a maruel-
lous example haſt thou gi-
uen, both of patience and of
loue? Thou didſt releaſe
 thoſe who faſtened thee;
plead for thoſe who did ac-
cuſe thee; intreat for thoſe
who did reuile thee; acquite
and diſcharge thoſe, who are
in hand to kill thee: they
will not returne into the Ci-
ty, before thou art dead; and
thou wilt not die vntill
thou haſt obtayned their
pardon. O Redeemer of
ſoules! thou didſt neuer ei-
ther doe iniury to any, or
blame any for doing iniurie
to

to thee: All thy actions and words tended to teach vs patience, pity, humility, gentlenesse, and all other goodnesse. Albeit thou haddest many enemies in this world yet didst thou neuer terme any man enemy; all were esteemed friendes, because thou wert a true friend to all.

Thou hadst been formerly presented before the high Priest and Elders, before *Pilate*, and before *Herode*; in whose presence for the most part thou wert silent: but beeing presented before thy Father on the Crosse,

Crosse, thou didst first open
thy lippes to speake for thy
tormentors. O vnspeaka-
ble charity! How inestima-
ble was thy loue towards
miserable man? When thou
wert accused before worldly
Iudges, thou wouldest not
spend one word for thy selfe;
but whē thou didst addresse
thy selfe to craue of thy Fa-
ther, wherefore doest thou
not intreat him, either to mi-
igate or shorten thy paines?
Wherefore hast thou no pi-
tie vpon thy innocent flesh?
thy martyred members?
Wherefore seemest thou so
little to regard thy life? or
where-

wherefore seemest thou to neglect thy mournfull Mother? thy dispersed Disciples thy heauie followers and friends? and disposest thy selfe to pray for thy enemies? Wherefore intreatest thou without intreatie? Wherefore crauest thou forgiveness without either satisfaction or submission for their offence?

O sweete and onely Saviour our! How fierie is the force of thy Spirit? how hast thou verified that which before thou didst say; that thou werst not sent but to the losse of sheepe of the house of Israel

that

ou that thou camest not to call
 l Mo the righteous, but sinners to
 ciple repentance? All thy life
 s and time thou diddest conuerse
 st thy with sinners, both by exhor-
 emies mation, & by example to con-
 thou uert them to thee; & now at
 y here thy death thou prayest for
 uenue them. O *Caluarie*! how is
 uction thy condition suddenly
 eir of changed? Before this time
 thou wert a place where Iu-
 Sauie stice was executed vpon in-
 e fore famous offenders; but now
 t thou thou art consecrated for a
 before place of oblation and inter-
 thou cession for them. It was not
 he lo meete that *Oblation* should
 I frad goe single without *Interces-*
 tha sion:

The condi-
on of Calua-
ry changed.

C

sion:

John 4.

sion : and therefore, as our
 great Priest made heere his
Oblation for sinne, so here al-
 so did hee make *Intercession*
 for sinners. And O you
 stiffe-necked Iewes! See how
 our blessed *Lord* hath requi-
 ted your dealings. You tur-
 ned his house of prayer into
 a denne of theecues; and hee
 hath turned your denne of
 theecues into a house of pray-
 er. Teaching you, as before
 he had told, that *the house*
was then come, when neither at
your temple in Ierusalem, nor at
the mountaine in Samaria the
Father should bee worshipped,
but hee should bee worship-

ped

ped in spirit and trueth.

O crucified I E S V S ! O *The great mercies of*
delight of my soule ! What *G O D.*

shall wee say of thy exceeding goodnesse ? with greater reason may wee now demand , Where is thy ancient wrath ? then the Prophet Dauid once demanded , *Where are thy ancient mercies ?* O my soules safety ! who can despair of thy goodnes ? who dares distrust it ? Thou didst pardon those who would not be pardoned , & shall pardon be denied to those who ardently desire it ? Thou didst pray for those who tormented and blasphemed thee ;

C 2

and

*The patience
and loue of
CHRIST.*

and wilt thou not pray for
those who pray vnto thee?
O blessed SAVIOUR
when thou wert on the
Crosse all things forsooke
thee, except onely thy pati-
ence and thy loue. By thy
patience thou didst endure
all extremities of torments;
by thy loue thou didst offer
vp supplications with strong
cryings and teares. The
Iewes prouoked thy Father
to take vengeance vpon
them, in saying, *His blood be
vpon vs*: but thou didst
pray him to remit that ven-
geance, because thy blood
was shed for them. They
caried

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eared thee before the high
 Priest, and before *Pilate* to
 haue thee condemned; but
 thou didst present them be-
 fore thy Father, that they
 might bee pardoned. They
 cried against thee, *Let him be*
crucified; but thou prayedst
 for them, *Father forgiue them.*
 Certainly, O my SAVIOVR!
 It is so great a mysterie that
 thou didst pray for those
 who did blaspheme thee;
 that thou didst pardon those
 who tormented thee to
 death, without sorow, with-
 out intreatie; and that thy
 prayer, *Father forgiue them,*
 should preuaile against their

C 3

praier,

*The true
Mediator.
Ezek. 22.*

praier, *His blood bee upon vs* being
that albeit wee must beleue our
it, yet we cānot cōprehend it man

And thou, O heauenlie mean
Father! seeke no more unite
for a man who should make mean
the breach, and stand in the gap man
betweene thee and the Land fine
Loe, this is he; this is the all hi
true Mediatour betweene stron
thee and vs: raised between wall,
heauen and earth, to recon from
cile both together. And be and G
cause nothing can serue for appro
a fit meane to combine two
contraries, but that which BV
participates of the nature of run
both: Loe, this Mediatour in ha
participates of thy nature afte
being

being perfect GOD ; and of
 our nature , beeing perfect
 man : and therefore is a fit
 meane to ioyne, to fasten, to
 vnite both together. A fit
 meane, I say, vpon whom
 man may discharge all his
 finnes, and GOD discharge
 all his anger : who like a
 strong and impregnable
 wall, may keepe our finnes
 from approaching to GOD,
 and GODS vengeance from
 approaching to vs.

B V T O my soule ! do not
 runne ouer this banquet
 in haste ; take a more exact
 taste of euery dish ; medi-

tate and ruminare vpon these things as a cleane beast cheweth the cud. Consider first, the principall circumstances of this prayer; then exactly weigh euery worde thereof.

THE PRINCIPALL
CIRCUMSTANCES OF
This Prayer.

Who prayed.

WHO then was it that thus did pray? The

sonne of GOD, who was most worthy to bee heard.

To whom.

To whom did he pray? To

GOD the Father, who was most powerfull to granta

For whom.

For whom? not only for his

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tormentors, not onely for
 the people of the Iewes ; but
 for all finners for whom hee
 died ; for all men whose fins
 were the proper cause of his
 death. Euē for those who lit-
 tle regarded themfelues; yea,
 for many who thē were not,
 he earnestly prayed : for vn-
 lesse CHRIST first prayeth
 for sinners, they shall neuer
 bee able to pray for them-
 felues. Where was it? vp- *Where.*
 on the Altar of the Crosse.
 When ? In time of his ex- *When.*
 treame tortments, and of his
 drawing neere to death.
 How ? His hands stretched *How.*
 (like another *Moses*) to hea-
 uen ;

*In what
manner,*

Heb. 5.

uen; and all his body imbrued with blood. In what manner? O! in a most perfect forme. For the Apostle saith, that he offred vp *prayers & supplications with strong cryings and teares*. His *prayers* were many, formed in manner of humble *supplications*; with *cryings*, with valide and *strong cryings*, and with *teares*. And therefore the matter of the prayer being of great piety and merit, it is no marueile that the Apostle added, that *he was heard*.

*His strong
crying.*

By this strong crying thou must vnderstand, that with a most forcible affection,
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with deepe groanes, with a violent intention of desire and will, hee offered vp his supplication to GOD. For hee is saide to pray aloude, whose soule is fired with feruent deuotion and desire; whose thoughts are neither distracted nor remisse, but both entirely and earnestlie attentiuē to the businesse in hand. The cry of sins is exceeding strōg, & yet the eare perceiueth no noise; but the feruent cry of deuotion is much stronger, albeit no voyce bee outwardly heard. There is no strong crying to GOD, but through abundance

dance either of loue or of
griefe : both which were
most forcible in our SA-
VIOVR vpon the Crosse.
Loue, for *compassion* towards
others ; griefe, for the *passion*
which hee felt in himselfe.
He was enflamed to loue, by
his mysticall members ; his
naturall members enforced
him to griefe. From this
loue and this griefe his crie
must needes bee exceeding
strong. And besides, it must
bee a violent voyce that was
heard for all men ; that did
silence and drowne the cla-
mour of all finnes. For it was
not for his tormentors only,
but

but it was for all men that
he then prayed: hee who di-
ed for all, prayed for all.

But O good I E S V ! O *His teares.*
the solace of my soule! who
could be worthy to stand so
neere thy Crosse, as to see
blood streame from thy
flesh, and teares from thy
eyes; to see thy blood mixed
with teares; to see, that, as
with sweat and blood thou
beganst thy passion; so
with teares and blood thou
diddest conclude it? What
adamant heart would not
breake? what leaden eyes
would not melt into teares?
what earthy spirit would
not

not be moued, as the whole
earth was? to see thy sacrifice
sprinkled, or rather imbrued
with blood, and thy prayers
watered with teares ; to see
thy teares beautified with
blood, and thy blood wash-
ed with teares ? to see thee at
once to smite thy Fathers
cares with thy prayers , and
to mollifie his heart with thy
fighes and grones? O blessed
Redeemer! Albeit thou didst
pray to thy Father for the
greatest matter that euer was
demanded of him ; yet if
thou hadst desired a greater,
thy blood was so abundant,
thy cries so strong, thy teares

so

so plentifull, and the loue
from whence they flowed
so ardent; that thy loue, thy
blood, thy teares and thy
cries must haue obtayned
it.

O sinne! How offensive *How offen-
sive sinne is.*
art thou to the heauenly Fa-
ther? how deeply danger-
ous to the state of our
soules? seeing this expiation
was necessary to abolish
thee; seeing pardon for thee
could not be obtayned, but
by these cruell sufferings, by
these bloody teares of our
Redemer. And thou (o my
soule) crie hideously when
thou praieſt to the Lord, and
weepe

*Attention
in prayer.*

*Whose finnes
we must la-
ment.*

weepe abundantly for thy
finnes: sigh, groane, *teare*
bloody *teares* from thy soule
when thou askest forgiue-
nesse; seeing thy Sauior thus
cried and wept when hee
made intercession for thee
For what reason or iustice is
it, that thy Sauior crie and
weepe for thee, and not thou
for thy selfe? Or if thou canst
not weepe in thy prayers, yet
be earnest & attentiu; let not
thy thoughts be either scatte-
red, or heauy and dull: for if
thou be not attētiue to make
thy prayers, the Lord will
not bee attentiu to heare
them. Learne also to la-
ment

ment, not onely for thy
 owne offences, but for the
 sinnes and miseries of o-
 thers; euen as the Prophet
Hieremie lamented for the
 calamity of his people when
 he sayd: *My eyes faile and are* *Oculi mei*
dimme with weeping. For al- *defecerunt*
 beit true charity beginneth *pro lachry-*
mis.
 alwayes at our selues, yet
 must it extend vnto all: there
 is no truer token of true cha-
 rity, then when it doeth ex-
 tend vnto all: not onely in
 shewing compassion for
 their miseries, but especially
 in crauing pardon for their
 sinnes. Ioy at the good
 which happeneth to other
 men,

D

men,

men, and greue at their euill: and so shalt thou make profit of euery mans conuersation.

OF THE SUB-
STANCE OF THIS
Prayer.

BUT proceed, O my soule to the substance of this praier, and obserue well euery word therof; for there is not one word therein that is not of weight.

FA

FATHER.

FIRST he began with the
sweet word FATHER.
Hee did not terme him
LORD; for that was a name
of ſeuerity and iuſtice ; but
FATHER, which is a name
of pity and mercy. If he had
ſayd, LORD, forgiue them,
as Saint *Stephen* prayed after-
ward ; it might haue ſeemed
that hee had referred their
pardon to the curteſie and
iudgement of iuſtice. But
FATHER is a name of
compassion, a name of the
new Teſtament. A name
which by the blood and me-

D 2

rits,

rits of our I E S V S, we may challenge to vse towards him. That, as he pleased to bee our brother : so hee would thereby make vs the sonnes of his FATHER. And therefore hee vsed the same worde in praying for vs, which hee did in praying for himselfe: For as he prayed for himselfe; *Father into thy hands I commit my spirit:* so he prayed for vs; *Father forgiue them.* As if he should haue said:

O my Father ! acknowledge me now for thy Sonne, thy onely Sonne, thy Sonne in whom thou art well pleased, thy Sonne to whom

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whom thou wilt denie nothing:
for as I am obedient to thee, as
to my Father; so I expect to bee
heard of thee, as thy Sonne.
Father, I am therefore come in-
to this world, that sinners also
should be receiued for thy sonnes;
and therefore heare mee now in
praying for them. If euer thou
wilt heare them praying to thee
in my Name, heare now my
owne prayer for them. So deare
a Sonne as I am to thee; so ac-
ceptable let my prayer be to thee.
If thou hearest not the prayers of
thy Sonne, whose prayers then
wilt thou heare? If thou reie-
cest my prayers, thou doest
more torment mee then doth the

D 3

Crosse.

Crosse. The Crosse I patiently endure to abolish a greater euill: that is, to appease thy wrath, and to make sinners accepted for thy sonnes. But fauour these torments of thy Sonne, that they be not endured in vaine. Fauour thy Sonne, not to double his torments, by denying him his charitable request. Thou doest amply reward the trauailes which any man shall performe in thy seruice: Now thy Sonne requireth no recompense for himselfe: for all my trauailes, for all my torments in obedience to thy will, I require no other recompense, but that thou wilt grant my request for miserable sinners.

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FORGIVE

BY this word our Lord
 discharged the office of
 a Priest, in praying for the
 sins of the people: for which
 hee cryed, not onelic as a
 Priest, but as a sacrifice;
 which neuer demandeth
 free forgiuenesse, but brin-
 geth satisfaction with it.
 And not only he cryed with
 his mouth; but his wounds
 cryed, his blood cryed, his
 defilements cryed, his tor-
 ments cryed, al his members
 cryed: *Forgiue.* So many
 wounds as he receiued, so

*With how
 many
 mouthes
 CHRIST
 craved for-
 giuenesse.*

many griefes as he endured;
so many mouthes hee o-
pened, with one voyce in-
treating.

Accept these sufferings for
the sinnes of all men, for wee doe
pay thee whatsoeuer they owe.
Wee giue thee blood and smarte
for ransome, life for satisfaci-
on, body and soule for sacrifice:
Let there now bee mercy with
thee, for this is a plenteous
redemption. It is a hard
thing indeed which is deman-
ded; namely, that a most indul-
gent Father should forgiue and
forget the cruell death of his on-
ly Sonne, his entirely beloued
Sonne. But the sonne himselfe
demands

Psal. 130.

demands it : he demands it with
his blood, with his wounds; with
all his sufferings he demands it.

Not under any condition, Not conditionally but absolutely.
as hee prayed for himselfe in the
garden; If it be possible, If
thou wilt, If it may be : but
positiuely and absolutely he pray-
eth thee to Forgiue. His owne
passion hee left to thy will ; but
thy pardon hee doth absolutely
intreat. He put it to thy plea-
sure whether hee should die or
no ; but he leaueth no consultati-
on, no choice for thy granting of
forgiuenesse : his prayer for for-
giuenesse is so absolute , as it
may not be denied.

Hereby thou mayest
learne

learne (O my soule !) that remission of sinnes , and all diuine graces are to be desired of GOD without condition; because this prayer is alwayes referred to the honour of GOD. Also, that whensoever thou forgiuest thy enemies, thou doe it absolutely, without reseruati- on. Neuer accompt it a Christian forgiuenes, when it is with exception; that thou wilt not speake to him, that thou wilt not conuerse & be familiar with him. For thy SAVIOUR did not pray for his enemies vpon condition, or in part: hee prayed abso-

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absolutely for all, and for all offences of euery one. GOD also is so noble in pardoning, that hee cannot forgiue one sinne, either alone, or in part: hee neuer pardoneth to halfes; he cannot but either wholly pardon, or wholly punish: If any one sinne be vnpardoned, the sinner must be charged with all. O gentle I E S V ! thou didst absolutely pray for all sinners, and therewith offer thy blood, as a sufficient ransom for all sinnes: For all sinnes might bee numbred, but thy precious blood could not be valued.

And

Presently.

And it was not onely
absolutely, that thou diddest
 pray to thy Father, but also
 that hee would *presently* for-
 giue: thou wouldest not
 giue day, it must bee foorth-
 with: *remission* must bee
 granted without *intermission*.
 Thou wert then neere the
 point of thy death: but thou
 wouldest not die vntill par-
 don was granted: thou
 wouldest not make paiment
 of all thy blood, vntill thou
 hadst thy bargaine in hand;
 vntill peace were composed
 betweene G O D and Man.
 Thou art not like many
 worldly Parents, who leaue
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Man.
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small inheritances to their
children, intangled many
times with debts, ſuits, or o-
ther incumbrances: but for
the heavenly inheritance
which thou haſt giuen vs,
thou haſt made ready pay-
ment, cleared all reckonings,
remoued all difficulties and
charges, and concluded per-
fect peace with thy Father
before thy death; laying vn-
to him, **FORGIVE!** and
that preſently, O my Father!
for euen now is the time ar-
riued to forgiue. This is the
houre of ſacrifice, the day of ſa-
tiſfaction, the day of remiſſion,
I am euen now readie to lay
downe

downe my life, and I make
now my last petition; my last suit
to thee shall bee this; FATHER
forgiue. O heauenly FATHER,
as thou louest thy Sonne, so
hold him no longer in torments;
for I must not die untill thou
forgiue.

*For all finnes
past, present,
and to come.*

Neither did hee pray to
the Father to forgiue the
finnes only which then had
been committed, but simply
to forgiue; euen those finnes
also which afterward should
be committed. For his per-
secuters had not then satisfi-
ed themselues with blasphem-
ies and scornes; they had
not then offered him a

sponge

ke sponge dipped in vineger ;
 & suit they had not then opened
 HER his side with a speare ; they
 HER, had not then feasted their
 , so eyes with sight of his dead
 ents ; bodie : and yet he prayed as
 thou well for these as for all the
 cruelties which before they
 y to had done : Yea, for all finnes,
 the not onely past and present,
 had but to ensue , hee powred
 mply foorth this prayer ; *Father*
 nnes *forgive*. Teaching vs there-
 ould by , not onely readily to re-
 s per- mit all wrongs receiued , but
 tistifi- to stand resolved nothing
 (phe- to regard whatsoeuer iniu-
 y had- ries shall afterwards bee of-
 m a- fered ; and to make diligent
 unge search,

search, that no secret desire
of reuenge, doe secretly
rankle and fester in our
soules.

*Wherefore
he prayed to
his Father to
forgiue, and
did not for-
giue them
himselfe.*

But O meeke I E S V ! O
the hope of my soule ! what
is the reason that thou doest
pray to thy Father to *forgiue* ?
Hadst thou not power in
thy selfe to pardon sinnes ?
Couldst not thou as easily
giue as aske ? One word
from thy selfe might haue
serued the turne : wherefore
then didst thou intreate thy
Father to *forgiue* ? O my
soules solace ! was it to de-
clare thy selfe to bee a per-
fect Priest, in furnishing thy
sacri-

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sacrifice with prayer? for a Priest did offer, not onely sacrifice, but prayer: hee was not onely a sacrificer, but an intercessour for the people. Or was it to shew, that thou madest greater reckoning of the iniurie done to thy Fathers glorie, then of the violence vsed against thine owne life? Or lastly was it to manifest, that thou wert so intentiue to the redemption of the world, that thou wert not offended with any thing they did? that thou tookest all in good part? that thou didst not esteeme them *malefactors*

E

to

to thee, but *benefactors* to all the world? regarding more the good that the world was redeemed, then the hurt that thou didst die? As if in other words thou hadst said. FATHER, *These men have breken thy Law, discredited thy truth, violated thy Temple, blasphemed thy Name; and therefore thou art hee who must forgiue them. I haue no cause to forgiue, because I am nothing griued; I am well pleased with my death; I esteeme my life well bestowed; seeing by this meanes the world is redeemed, and heauen furnished with new glorious guests.*

When

Gen. vlt.

When Iosephs brethren feared that hee would reuenge their violence, hee sayd vnto them : *When ye thought euill against me, G O D disposed it to good ; that hee might bring to passe as it is this day, and saue much people alieue. Feare not therefore, I will nourish you and your children. Much more truly may our S A V I O U R say to those who crucified him : You entended much euill against me ; but loe, all is turned to my glory, and to the good of many. You thought by taking away my life, to extinguish my power : but loe, I liue, and haue all power in hea-*

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uen

uen and vpon earth. There neuer was, nor can bee done a more wicked act, then the taking away of my life; and yet neuer did so much good follow any act; namely, the saluation of much people aliue. And now feare not my reuenge: I haue prayed to the Father for you, I haue obtained your pardon, I haue obtained, not onelie that you be not charged with the euill, but that you may enioy the benefit of my death.

Which example if thou wilt follow (O my soule) If thou wilt regard more the good then the euil which en-
fucth euey action: if thou
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wilt (which is a property of
G O D) draw good out of e-
uill; thou shalt neuer hate
any enemy, but rather loue
him for the good that hee
worketh. A great mans son
will wel endure to be taught
and reprov'd by his school-
master: But there is no bet-
ter schoolemaster then an e-
nemy; who beareth an eye
ouer thy actions, and wil be
nimble to reprove thy
faults. If thou wouldest
live warilie and in good or-
der, pray to G O D to send
thee an enemy, and thou
shalt need no schoolemaster;
hee will spare thee that sti-

pend. An enemy is the
 bridle; a friend is the couer
 of sinne. Friends puffed vs
 vp; but enemies humble vs,
 and make vs vigilant and
 wise. Hee who hateth his
 enemy, striketh one that is
 sicke; killeth a dying man.
 Triacle is made of poison.
 Take the malice of thy ene-
 my, temper it with loue to
 him, and with the works of
 charitie towards him; and
 thou makest an excellent
 preseruatue for thy soule.

THE M

THE M.

BVT O gracious Saviour ! who were they for whom thou diddest pray ? what *them* didst thou meane ? what *them* wouldest thou haue forgiuen ? were they thy cruell crucifiers ? wherefore then diddest thou not terme them bloodsuckers, paricides, sacrilegious hangmen, or whatsoeuer other name either cruelty or impiety could deserue ? For two especiall causes. One, to instruct vs, that wee abstaine from reprochfull speeches ;

E 4 The

The other to declare, that he esteemed no man to bee his enemy. Vndoubtedly, the Sonne of GOD did not account his executioners for his enemies, but for his friends, for his brethren, for his owne flesh and blood: and therefore hee preached vnto them during his life, and at his death prayed for them. They hated him indeed; but in so doing, they hated the most louing friend they had in the world: one who could not bee angry with the, whose loue could not be, either withdrawne, or abated from working their

their good. In case he disliked any thing they did, it was not in regard of himselfe, but of his FATHER: and therefore he prayed his FATHER to forgiue them. He who was nothing offended with iniuries against himselfe, as regardlesse both of torment and scorne; was most sensible of the iniuries and despite which reached to his FATHER: not to haue them punished, but forgiven.

Also he vsed the generall word *them*, not onely for *them*, who were the present actors of his death; but for all

all *them* besides, who by their
sins gaue cause to his death.
And thou, O my soule, art
included in this prayer,
whose sinnes also are inclu-
ded in the cause of his death.
Thou hast thy part in his
prayer, thy part in his remis-
sion; especially if thou ad-
ioyne thy prayer with his.
For if his prayer was profi-
table to *them*, who neither
prayed with him, nor intrea-
ted him to pray for them; it
will bee profitable for thee,
in case thou doest both. For
verily his prayer was profi-
table to those who desired
no pardon, who did abso-
lutely

lutely refuse it. For how
could they desire to bee par-
doned, who would not ac-
knowledge that they did of-
fend? who cast all the blame
vpon I E S V S? who held
him to haue deserued worse
then he suffered? Those ex-
communicate Iewes were so
farre out of their wits, that
they did not onely forbear
to aske pardon for their of-
fence, but repelled pardon
so much as they could: be-
ing not onely not sorrow-
full for the mischieses they
did, but griued because they
could doe no more. They
were not content to goe
without

without pardon, but they demanded vengeance for that which they did: *His blood be vpon vs, and vpon our children.*

O sottish Synagogue! wherefore dost thou desire that the blood of CHRIST, appointed to redeeme thee, should bee turned to condemne thee? O vnfortunate Iewes! O cursed people! if the Sonne of GOD had allowed your demand. But hee appealed from it, hee would not consent to your reprobate request: he would in no case consent, that his blood should be shed against you,

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but
don
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pard
pard
were
wou
mur
not I
them

you, but for you. You cal-
led vpon you the most cruell
curse that could bee; *his*
blood be vpon vs; but he en-
countred it with his merci-
full prayer, *Father forgive*
them. It hath beene often
seene that a man will not
hurt his enemy, that he will
pardon him if hee repent;
but who but IESVS did par-
don them, who would not
be pardoned, who despised
pardon? who would not
pardon him by whom they
were to be pardoned? who
would pardon *Barrabbas*, a
murtherer among them; but
not IESVS who came to saue
them? O

O infinite goodnesse!
what wit is able either to
acknowledge, or apprehend
such exceeding loue?
Thou diddest cleanse those
who would be vnclean: thou
diddest set those at liberty,
who would be in restraint:
thou didst vnburthen those,
who would bee ouercharged:
thou didst saue those,
who would bee damned. O
my soules safetie! If thou
didst pardon those who de-
sired no pardon; wilt thou
not pardon him, who with
sorrow and teares entreateth
thy pardon? Thou didst
meet them who came to ap-
prehend

prehend

eſſe! prehend thee; meet me then
 er to O good I E ſv! who come
 ppre to intreat thee. Thou did-
 oue? deſt defend thy cruell tor-
 thoſe mentors, who ſcorned thy
 thou defence; who acknowledged
 erty, ged no fault: defend him, I
 aint: beſeech thee, who ſlieth to
 hoſe, thy defence, who is much
 char- diſpleaſed that euer hee did
 hoſe, offend. I am not yet amen-
 ed. O ded, I confeſſe: but it grie-
 thou ueth me that I am not amen-
 o de ded; and with teares I en-
 thou treat thee that I may a-
 with mend.

eareth *Create in mee a cleane heart,*
 didſt *and renew a right ſpirit within*
 to ap *me.* O great GOD! the heart
 chend which

which I brought from my mothers wombe is so vn-
cleane, that I dare not offer
it to thee ; it dares not ap-
peare in thy presence. It is
polluted with many foule
sins, it is loaden both with
delights and cares of this
world. But *create in mee a
cleane heart* , fit to receiue
thee ; infuse into it a *right spi-
rit*, fit both to loue and to
praise thee. O gracious
God ! giue mee a new spirit,
for mine is olde and vnplea-
sant: giue mee a cleane heart,
for mine is impure : If thou
doest not this, if I bee not so
changed, no prayer of mine
shall euer be heard. For

FOR THEY KNOW
NOT WHAT THEY
doe.

BVt O mighty Redeemer!
was it not sufficient, ei-
ther that thou didst pardon
their sinnes? or that thou
diddest both absolutely and
earnestly intreat thy Father
to pardon? but thou must
also plead their cause before
him? Oh! how great was
the worke of the Redempti-
on of the world? far greater
then was the worke of crea-
tion. The reason is plaine:
Because there is not so great

F

a

a distance betweene *nothing* and *nature*, as betweene *sinne* and *grace*. For as *grace* is exceedingly aboue *nature*, so is *sinne* exceedingly beneath *nothing*. *Nothing* giues no offence: but *sinne* offendeth infinitely. And therefore GOD produced *all things* out of *nothing*, only by his word: but to reduce sinners to grace, all these great actions were required. To teach vs thereby, no lesse to abhor *sinne*, then we would abhor thus cruelly to intreate our SAVIOUR; thus carelessly to put him to all these performances againe.

O fountaine of Love! Al-
beit, all power is given thee
both in beaven and upon earth;
ye twouldest not thou heere
susteine the office of a Iudge.
Albeit, these intolerable
both iniuries and indignities
were heaped vpon thee, yet
wouldest not thou beare the
part of an accuser: but thou
wouldest bee a Mediatour.
Now, to a Mediatour two
offices do properly pertaine:
either to present supplicati-
on, or to make some defence.
The one our SAVIOUR did,
in saying; *Father forgive*
them; the other, when he ad-
ded; *for they know not what they*

*Our Savi-
our would
not bee*

A iudge.

An accuser.

*But a Me-
diatour.*

*Two offices
of a Medi-
atour.*

doe. By the first hee was
 an Intercessour ; by the se-
 cond a Patron or Aduocate;
 by both a most perfect Me-
 diatour. The Iewes before
 had sought after many accu-
 sations against IESVS, but
 could find none: and now
 innocent IESVS seeketh how
 to excuse them. And veri-
 ly this sinne was of so high
 quality and nature, that be-
 sides ignorance, nothing
 could bee brought, either
 for excuse or for extenuati-
 on thereof. And yet it seem-
 ed that their ignorance
 was not onely grosse and su-
 pine, but voluntarily affe-

*Noe defence
 for the Iewes
 but igno-
 rance.*

*The grosse-
 nesse of their
 ignorance.*

cted:

was sted: euen as if a man should
e fe- willingly couer his eyes, be-
ate; cause hee will not see who it
Me- is, whom hee intendeth to
fore smite or kill. But assuredly
ccu- they knew not, either what
but good they did to CHRIST,
now or what euill to themselves.
now They knew well enough
veri- what euil they did; but they
high knew not what euil they did
t be- thereby deserue.

But where art thou? O *Ignorance*
my soule! In what estate e- *cannot be*
uati- steemest thou thy selfe, *alleged*
see- whensoever thou doest vo- *for us.*
ance untarily aduenture to sin?
d su- what shall thy SAVIOUR
affe- say for thy excuse? For it

Yet some defences may.

seemeth that thou art in worle case, then were the Iewes who tormented him to death. For ignorance was alleaged for them; but that cannot possibly be pleaded for thee, because hee is more clearly reuealed to thee then he was to them. Thou knowest right well, both what thou doest, and what is to ensue. But O saluation of soules! If in the sharpest fence of thy torments, thou didst extenuate thy tormentors finnes, wilt thou now in thy seat of glory, alledge something to thy Father for those, who with

faith

faith and with grieve im-
 plore thy defence? It is true
 indeed, that ignorance can-
 not bee pretended for mee.
 But *hast thou but one blessing*, Gen. 27.
O my SAVIOUR! hast
 thou but one defence for all
 sinners? Defend *mee*, *even*
me also, O my SAVIOUR!
 say I was weake, or inconfi-
 derate, or suddenly surpris-
 ed. Say what thou wilt,
 O my SAVIOUR! so I be not
 banished from thy defence.
 And yet in very trueth it *All sinners*
 may be said, that all sinners *are ignorant.*
 are blind, that *they know not*
what they doe. For if they
 knew, with what impietic
 they

they violate the goodnesse,
and dis-esteem the iudgements of GOD; with what defilements they deform the beauty of their soule; what losse they incurre of eternall glory; what penalty of eternall torments awaiteth for them: they would rather adventure vpon a thousand deathes, then vpon one fordide and flauish sinne.

*The loue of
CHRIST.*

O incomprehensible loue! Thy members (O my SAVIOUR) were racked on the Crosse: thy ioynts opened, thy nerues crackt, thy hands and thy feet were painefully nailed;

nailed ; on euery side thou
wert assailed with blasphemies
and scornes ; all which thou
didst beare off with thy loue.
Thy loue did not permit thee
either to complaine, or to be angry ;
thy loue made thee sencelesse of
griefe ; thy loue made thee forgetfull
of thy selfe, and mindfull of nothing
but of mercy for thy enemies ; and
to appease thy Fathers wrath
against them. O louing I E S V !
what charitie burned in thy diuine
breast ? that almost at the instant
of thy death, thou wert more
regardfull of thy enemies,
then

then either of thy selfe, or of any thy friendes. For thy mother and some other thy friends stood sorrowing and weeping neere the Crosse; thy enemies did most bitterly blaspheme; and doubtfull it is, whether the heauinesse of the one, or the malice of the other did most exceed: and yet thou wert not so intentiue to comfort the first, as to procure pardon for the last.

*It is not
CHRISTS
will that wee
forbeare to
weepe.*

Assuredly, O my soule! it is not our Lords minde to drie vp thy teares, to aswage the sorrow which thou shouldest expresse, in
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regard of his sufferings. It pleaseth him well, that his friendes should freely spend teares for his torments; but he cannot endure, that sins by his torments should not be pardoned. As hee died for pardon of sinnes, so was hee most carefull to vse all meanes, to obtaine the same. He came not into the world to drie mens eyes from weeping, but to saue mens soules from perishing: as this was his principall worke, so his principall words were directed to this end.

O bottomlesse depth of charity and goodnesse! ne-
uer

*A new ex-
ample.*

uer exceeded, neuer equal-
led. Verily, O good I E s v!
as thou saidest at thy last
Supper, *I giue you a new com-
mandement*: so mightest thou
haue said vpon the Crosse;
I giue you a new example; not
onely to pardon, but to
pray for our enemies; and
in the best manner that you
can to excusethem. And that
at the very instant of offence,
before it be fully accompli-
shed: before either intreaty,
or time, hath either worne
out, or any deale abated
our grieffe. For whilst
their malice was hottest in
action, whilst with many
cruel-

cruelties they tormented thy
body, whileſt with high
blaſts of blaſphemy they ve-
xed thy ſoule; thou, as if thou
haſt beene. depriued, both
of ſence in thy ſelfe, and re-
ſpect towards thy friendes,
didſt wholly bend thy ſelfe
to obtaine their pardon. Thy
griefe was greater without
compariſon, that thy ene-
mies ſhould periſh, then
that thy friends did lament;
or that thy ſelfe didſt endure
a moſt ſharpe and ſhamefull
death.

Verily, O meeke I E S V! *Propheſies*
now was that verified which *fulfilled.*
had beene prophesied of
thee

Isa. 53. thee long before: He made
intercession for the transgressors.

Pfal, 109. And againe: For the loue that
I had vnto them, loe, they take
against mee; but I giue my selfe
to prayer. For thy charitie

The charity of CHRIST was so great, that it would
not suffer thee to complaine
of thy torments: Yea, it
enforced thee to pray for
thy tormentors; yea, to ex-
cuse them. Euen as a man
will easily, not only pardon,
but excuse him; by whom
he is cut, lanced, seared, or
otherwise grieued; either
for preuenting or curing
some dangerous disease. As
before thou hadst taught vs

to loue our enemies ; so here
thou diddest giue example,
how farre wee should loue
them : euen to pray earnest-
ly for them ; to bee sorry for
their offences , and rather
to qualifie and couer, then
either to aggrauate or dis-
play them. Hee that thus
loueth not his enemy, doth
not beare true loue towards
thee.

*How far to
loue our ene-
mies.*

For the loue of GOD is so
ioyned with the loue of our
neighbour , that they can-
not be separate. They both
spring from the same roote ;
they both flow from the
same fountaine ; they are, as

*The loue of
GOD ioyned
with the
loue of our
neighbour.*

it

it were, twisted into one
threed: insomuch as with
the same habituall loue
wherewith wee loue G O D,
we loue also our neighbour.
As all the lines of a spheare
which touch the Centre,
touch also one another; so
whosocuer loueth G O D, lo-
ueth also his neighbour: &
thou canst not separate from
thy neighbour, vnlesse thou
also separate from G O D. The

*Not so hard
to loue, as to
hate.*

Commaundement to loue,
seemeth to be no hard Com-
maundement because it is to
doe that whereto we are in-
clineable by nature. If God
had commanded vs to hate

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our neighbour; it seemeth to
haue bin more hard; because
it is more agreeable to our
nature, to loue, then to hate.
Albeit thy neighbor be trou-
blesome and hard; yet loue
him not the lesse. If it bee
hard to loue thy neighbour,
it is more hard to bee hated
of GOD.

*Attenble-
some neigh-
bour must be
loued.*

THE FATHERS

ANSWER.

NOW, albeit the FATHER
did not foorthwith an-
swere the Sonne in an audi-
ble voyce; albeit a voice did
not sound from heauen, at
G the

Matth.3.

Heb.5.

*How GOD
often answereth.*

the death of I E S V S, as it did
at his baptisme: *This is my
beloued Sonne, in whom I am
well pleased:* yet, as the A-
postle said, that *his prayer
was well heard;* so there is no
doubt, but it was effectually
answered. For as I E S V S
prayed much more then hee
was heard to pray; so was
his prayer answered, when
no answeere was heard. But
G O D doth not alwayes an-
swere prayers by words, but
for the most part by effects.
When the Father denied his
Sonnnes prayer in the gar-
den, he answered by an An-
gel in words; but when he
granted

granted his prayer vpon the
Crosse, hee answered not by
wordes, but by effectuall
workings; which is a most
powerfull answer. First,
therefore by vertue of this
prayer, one of the theeues
crucified with him, conuer-
ted to him; and desired to
be remembred by him. Then
the Centurion, who was ap-
pointed to guard him, did o-
penly confesse him to be the
Sonne of GOD: and others
also, who stood by, smote
their breasts (their hearts be-
ing smote before) and retur-
ned into the city. Afterwards
at the Feast of *Pentecost*, three

*The effects
all answers
of the Fa-
ther.*

thousand were conuerted at one Sermon, and fūe thousand at another. Also by merit and power of this prayer, Saint Stephen was called; Saint Paul conuerted; Saint Matthew elected; and generally, all our prayers are heard, all our finnes remitted, in case we repent. Wherefore conceiue, O my soule! that GOD the Father answered his Sonne, not by externall voyce, but by tacite and internall consent; in manner as followeth.

O My Sonne! I see thy sufferings, and I see the lowe where

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wherewith thou sufferest. The
 loue wherewith thou so imbra-
 cest thy paines, that it will not
 suffer thee to bee angry for thy
 paines: the loue whereby thou
 art, both ready and desirous, to
 suffer more paines then thou do-
 est. Loe now, I accept thy sa-
 crifice, burning in the bright
 flames of thy loue: loe, thy teares,
 groanes, sighes and cryes, haue
 preuailed with me, and obtained
 thy desire. Loe, my Sonne, I
 grant thy petition, I heere lay
 downe my wrath; I shut the
 floodgates of my fury, and open
 the fountaines of mercy to all. I
 offer grace, iustice, remission of
 sinnes, adoption to bee children;

as well to those who thus rage against thee, as to all other sinners, in all ages, and of all countries; whensoever they haue beene, or shall be, or wheresoever they are, or howsoever they haue offended. All this, my son, I freely grant by the merits of thy passion; but so, as they reiect not this mercy offered; so, as they but open their armes to embrace it: But I will compell no man against his will. For, as when thou diddest open the eyes of the blinde, it was their owne eyes whereby they did see: so when the will of sinners is both enlightened and enabled by grace, their proper will must then fall to worke.

GOD doth
not absolute-
ly compell,

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worke. And therefore let all sinners but resort vnto me ; let them with humility in themselves, and faith in thee, sue forth their pardon ; let them take out this my grant vnder seale of the Sacraments ; and we will bee all friends : they shall be my sonnes, and thy fellow heires in my kingdome of Heauen.

MEDITATIONS upon the same.

O HOLY FATHER!
how great are thy mercies towards miserable sinners? giue me thy grace both by vnderstanding to know,

G 4

and

*Christs pray-
er more pow-
erfull for
sinners, then
for himselfe.*

and by loue to admire them.
How much more forcible
was this prayer of thy sonne
vpon the Crosse for sinners,
then was his prayer in the
garden for himselfe? When
hee prayed in the garden,
prostrate on the ground, ba-
thed in a bloody sweate,
thrice for himselfe, thou
wouldest not heare him: but
when hee prayed on the
Crosse for his mortall ene-
mies, thou diddest grant his
prayer at the very first word.
O infinite goodnesse! that
had more pity on the mise-
ries of sinners, then on the
flesh of thy only sonne. And
because

because to thy diuine eie nothing is past, nothing to come, but all things are present; because with thee there is neither yesterday nor to mortow; because thou neither foreseest things to come, nor remembrest things past, but beholdest all things with one act of thy diuine knowledge: because things which are not only far off in regard of vs, but happily are not, are present to thee: it followeth, that thy sweet sonne still hangeth crucified before thee betweene heauen and earth; still bleedeth and prayeth for sinners; *Father forgiue them.*

All things present to GOD.

Christ still crucified.

them. Forgiue thou, I pray thee, by vertue of this prayer, the finnes of thy suppliant: which alas! I haue almost forgotten, but are all present before thee, and cry to thee for iustice. For if this powerfull prayer was heard for his professed and malicious enemies, who neither desired nor regarded his prayer; shall it not bee heard for those who ioyned with him, both in prayer for forgiuenes, and in teares, to extinguish thy anger against them? Heauenly Father! I haue nothing of my owne which thou canst accept:

cept: but I heere present to thee, the merits and obedience of thy only Sonne; all the labors and griefes which in this world hee endured for sinners. For this is our stocke, this is our treasure, this is the inheritance which he hath giuen vs, and whereof he hath made vs heires by his last will and testament: and this is rightly ours. Because it is no lesse ours which is freely giuen vs, then that which wee purchase by our owne endeaours.

An oblation.

And, O blessed SAVIOUR! what can I want if I haue thee? If I haue thee,
I

*No want if
we haue
Christ.*

I haue my part in thy prayers, in thy teares, in thy blood, in thy death, in all the merits of thy sufferings, and shall haue my part in thy glory. Thou didst not only pray for sinners on the Crosse, but continually praist to thy Father for them; that hee will vouchsafe to forgiue the, to impute their offences to thee, and to impute thy righteousness to them. O bowels of mercy! cease not, I beseech thee, often to repeat this prayer to thy Father for mee; *Father forgiue him.* For because by sinning I often become thy
enc

A prayer.

enemie, I often crucifie thee:
 what should become of me,
 if thou shouldest not often
 pray to thy Father to for-
 giue me? And therefore, O
 my sure *Saluation!* so often as
 either by my owne infirmi-
 ty, or potency of my ene-
 mies, I slippe into sinne, so
 often say to thy Father for
 me, *Father forgue this sinner:*
Father, for my sake bee not dis-
spleased with him. And the
 greater my offences shall be,
 the greater shall be thy glory
 in procuring my pardon.

For because of all attri-
 butes to GOD, goodnesse,
 after our manner of vnder-

*The greater
 our offences
 are, the
 greater is
 GODS glo-
 ry in pardo-
 ning.
 And where-
 fore.*

stan-

standing, is the most excellent; and that wherein hee glorieth most, and that for which hee is most prayſed both in heauen and vpon earth; it followeth, that the more goodnesse hee expreſſeth in any action, the more glory he acquireth thereby. And therefore as generally GOD hath not manifested ſo great goodnesse in anie worke, not in all, as in the worke of our Redemption; wherein he both did and ſuffered ſo many things to make vs good: as thereby in generall, the paſſion of our SAVIOUR, is ſo farre from
being

being ignominious, that all
the workes of GOD layd
together, doe not beget to
him so great glory : so in
particular, the greater the
finnes are that thereby are
remitted ; as they manifest
the greater goodnesse, so the
glory which they rayse must
be the greater.

IN

IN WHOSE
Presence this Prayer
was made.

ALL this was done in the
 presence of his blessed
 Mother, and of diuers of his
 dearest friends: As calling
 them to be witnesses of this
Generall pardon; as calling
 them to be witnesses, that as
 all were redeemed, so all
 might bee pardoned by his
 death. Teaching them also,
 first, to forgiue iniuries done
 personallie to themselves;
 secondly, that albeit they
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were permitted to weep
for his death, yet they were
not licenced either to seeke,
or to desire reuenge, Lastly,
to enioyne them to ioyne with
him in this charitable pray-
er; *Father forgiue them, for
they know not what they doe.*

Our SAVIOUR would not
lay downe his life, vntill he
had made a most perfect *A perfect*
knot of amity and peace; *peace-maker*
vntill he had reconciled man
with GOD; vntill he had re-
conciled his enemies with
his friends. For in that he in-
treated his Father to forgiue,
he commanded his friendes
neuer to accuse. For what

H

iustice

justice could bee required against those who were pardoned? How should man be offended, when G O D is appeased? As he left them a *passion* to weepe, so did hee enioyne them a *compassion* to forgiue.

A great holy day.

O most happy and holy day! wherein the sonne praised, the Father pardoned, and men were reconciled. And this was the peace, O great Redeemer! which was sweetly published by heauenly voices (as by thy herchaults) at the time of thy birth. On earth peace, good will among men. This was the gift which

Luk. 2. 14.

which in thy last Sermon,
thou didst leaue to thy Dis-
ciples: *Peace I giue vnto you.* Ioh. 12. 27.
And thus at thy death in
praying for thy enemies,
thou didst seeme in this sort
to speake to thy friends.

L Oe, my friendes, I am now *The great*
concluding the great peace of *peace of the*
the world. I haue reconciled *world con-*
you to my Father; I haue v- *cluded.*
nited you to my selfe; and doe
enioyne you to bee at amity with
all men. As I die in loue with
all men, so must all hate extin-
guish by my death, among those
that are mine. Alasse! what
should become of you and all

H 2

man-

mankinde, if I should now die in displeasure or discontent? Assuredly, you should not then be reconciled to my Father; you should not then bee United with me. And verily so often you fall from this reconcilement, so often you breake this Union, as you be at enmity with your brother. When you are at mutuall contention, your enemy the diuell in like fashion looketh on, as an Eagle eyeth a Cock fighting, or a Wolf the rude encountering of Rams: intending to make you all his prey. In case you fall into hatred together, you thereby strike into variance with me.

*How the
Diuell eyeth
contentious
persons.*

O blessed Peace-Maker!
who

who shall dare to take re-
 venge of light iniuries, see-
 ing thou didst pray for those
 who tormented thee to
 death? Seeing thou madest
 no reckoning of the nailes
 which pierced thy handes
 and thy feete, shall I make
 account of an angry or dis-
 gracefull word? How shall
 I desperately dare to esteeme
 any man my enemy, seeing
 thou wouldest bee a friend
 and brother to all? Verily,
 thus much may any man
 borrow of his owne wea-
 kest reason; that by hating
 others, I loose thy loue; be-
 cause I hate those whom

*By hating o-
 thers, wee
 loose GODS
 loue.*

H 3 thou

*A short
Prayer.*

thou louest, and for whom
 thou ceapest not to pray. O
 my soules health ! Leauē me
 not, I beseech thee, either
 out of thy prayer, or out of
 the reconcilēment which
 thou hast made: seeing I can
 haue no benefit by the one,
 but I must bee included in
 the other. And seeing the
 finnes wherof I desire to bee
 pardoned, are infinitelic
 hatefull to thy Father; let
 me not esteeme the iniuries
 intolerable, which any man
 shall doe vnto me; let me be
 no lesse vnwilling to reuenge
 the one, then I would be to
 bee punished for the other.

Yea,

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 permit,

Yea, let me be no lesse care-
full to pray for the offences
of others against my selfe,
then I would bee to intreate
pardon for my offences a-
gainst thee.

A CONCLVDING
*Thankesgiuing, Payer
and oblation.*

I Adore, laud, and glorifie
thee, O LORD I E S V
CHRIST! I blesse thee and
giue thee thanks, O Sonne
of the liuing GOD! for that
thou wouldest not onelie
permit, but *submit* thy sacred
mem-

members, to be thus cruelly both tormented and deformed for mee. And now I lowly blesse and salute them all, for the loue and honour which I am bound, both to beare and to expresse towards thee for this benefit. I salute and kisse thy blessed feete; which had trauailed many iourneys, and at last waded to death for mee in thy blood: leauing marks behinde them, in what footstepps I should treade. I salute thy knees, which were often bowed to the earth in prayer, and often wearied with trauaile for mee. I salute

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lute thy blessed breast ; inwardly inflamed with loue,
and outwardlie deformed with knotty scourges. Haile
sacred side which was opened ; gentle and sweet heart
which was pierced for mee with a speare. Haile battered
backe of my Redeemer, plowed and furrowed
with grievous lashes. Haile holy armes , spread at the
largest length to embrace all sinners ; and most bounti-
ful hands in distributing the treasure of thy blood among
them. I salute thy glorious countenance defiled with
spittings; which thou hadst
nei-

neither lust nor leifure to
wipe away. I falue thy mel-
lifluous mouth , and all thy
inſtrumētſ of ſpeech; which
could not bee ſtopped by a
ſponge filled with vinegar,
or by any other meanes from
praying for mee. And you
gentle eares , filled for my
ſake with blaſphemies and
reproaches ; you amiable
eyes , which for mee haue
powred forth many ſhowers
of teares, I reuerently ſalute
you. I ſalute thy royall
head, moſt cruelly goared
and gaſhed with thornes ; to
adorne me with the crowne
of glory. Moſt meeke I E

almoſt

ſv's!

s v s ! I salute thy whole body, which was scorned, scourged, crucified; which died and was buried for my saluation. Haile rose woũds, and most precious bloode, which was offered to thy Father for me. Haile most noble soule of my S A V I - O V R, which was vilely vexed and crucified to death, to procure for mee eternall life. I confesse, O louing LORD! that since I was brought forth into this sinful world, I haue brought forth a world of sin. Therefore I beseech thee by the sufferings of thy most sacred members, to
cleanse

clense all my members from the corruptions wherewith I haue clogged them; and to sanctifie them with the merits of thy passion. I beseech thee (O LORD) fauourably to *forgiue* mee what I haue done; and liberally to *giue* mee what I could not deserue.

AND O most mercifull FATHER! most mighty creator of heauen and of earth! albeit I am of all sinners the most vnworthy; yet doe I offer to thee the most precious death of thy onely sonne, for all the finnes that
I haue

I haue done, and for all the
benefits that I desire. Behold,
O most pitifull *Father*, what
impieties were dealt vpon
thy most pious sonne for my
sake. Behold the torne coat
of thy son *Ioseph*, dropping
with blood; and see if thou
knowest it to bee his gar-
ment. Verily he is fallen in-
to the power of some wic-
ked beast, which thus hath
torne it, and trampled it in
his blood; and altogether
deformed it with the filth of
our sinnes. O distributer of
grace! cast the eies of thy
maiestie vpon the vnspoka-
ble worke of thy mercy: be-
hold,

hold, I pray thee, who it is that thus hath suffered; and fauourably regard him for whom he hath suffered.

Behold, O glorious FATHER! the members of thy sweet childe, cruelly racked vpon the crosse; and fauourably regard what my substance is. See his bleeding hands nayled to the crosse, and bee pleased to remit the bloody finnes which my hands haue committed. See his naked side pierced with a speare, and renue me with the blessed fountaine which flowed out of that wound. See his vnspotted feet struck through

through with rough and rigid nayles ; and enable mee by the fastning of them to the Crosse, to run constantly the way of thy commandments.

Obserue, O eternal *Father* ! thy deare Sonne, in the fairest flourish of his age ; how his necke bowed, his head declined ; how his whole countenance was deformed. Behold , how his starry eies are sunke and set in his head ; how his nose growth sharp, his lippes pale, his eiebrowes hard, his cheekes shrunk and wane : behold his breast swolne, his side bloody, his bowels

bowels drie, his armes and legges stiffe : Beholde his whole body resolved into death. Behold my *Priest*, who need not bee sprinkled or sanctified with other blood, but gloriously glistereth in his owne. Behold, my pleasing and perfect *sacrifice* ; odoriferous and acceptable to thee. Behold my *Advocate* whom I haue directed to plead my cause before thee. Heare him , I pray thee, and regard the defence that houely hee maketh for me. Grant, O pitifull FATHER! that I may alwayes haue him for my

Aduo-

Advocate, whom by no merit of mine, but by thy pure grace thou hast giuen for my Redeemer.

Omnipotent FATHER of my LORD! what I could find most precious, most highly to be esteemed, I haue devoutly presented to thee: *Compose* thy selfe now, to *dispose* thy grace and mercy towards mee. And albeit I am vnworthy of thy rich fauours, in regard of my merits; yet remember thy mercies, remember thy promises, remember the inestimable merits of my Redeemer:

I

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remember what hee hath done, and what he hath suffered, euen from his Cratch to his Crosse ; not for himselfe, but for me. All which I heere offer to thee , most gentle FATHER! as a sacrifice for my sinnes , and for all my necessities : for whatsoeuer I require of thee, it is in his name, and for his sake ; it is for the loue thou bearest to him, and for the loue that hee beareth to mee.

Thou hast promised to honour fathers in their sons, and sonnes for their fathers.

O

O fauourable LORD! honor
now thy onely Sonne, by
doing good to mee, for the
loue thou bearest to him.
For he is my FATHER, my
second *Adam*; and I am his
sonne, albeit vndutifull; yet
because, in trueth, I am his
sonne; for the loue thou bea-
rest to him, be fauourable to
mee. For assuredly, he hath
payd for mee much more
then I owe. No offence can
bee so grieuous, for which
his sorrowes, his sufferings,
his obedience, and aboue all
his profuse loue, hath not
amply satisfied: which his
I 2 large

larger riuers of blood cannot wash away; which may not bee drowned and deuoured in his death.

O heauenly FATHER! there is nothing in my selfe, which I dare presume to present vnto thee. For what can proceed from this carion, which is not noisome? what fruit canst thou expect from this earth, which thou hast cursed from the beginning, but thornes and briers? And therefore I offer this my SAVIOUR and Redeemer, thy most blessed Son; and the vnmeasurable loue
whereby

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whereby thou didst send him into the world, apparelled with my flesh, to free mee thereby from eternall death. Beseeching thee, to accept his humble and frequent prayers, for my dry and dull deuotions. Accept his teares, for the torrent of teares which I should powre forth; but by reason of the hardnesse of my heart, I cannot. Accept his incomprehensible dolours and torments, which thou onelie perfectly knowest; for the sorrow & contritiō which I am bound to performe. Last-

I 3

ly,

ly, accept his sharpe and penurious life, with all his trauailes and exercises of vertue; accept his cruell death, and all his passions, as a sacrifice to thy glorious Maiesty; for all the euill workes which I haue done, and for all the good workes which I should haue done.

Feede mee with his flesh, inebriate me with his blood: let his griefe enter into my soule, that I may bee resolved wholly into his loue. Away all forraine loues; away with the multitude of worldly phantasies and dreames:

dreames: let me be crucified
with him to the world; let
me so die with him, that my
life may bee layde vp in thy
diuine treasury. Thy Apo-
stle compareth all worldlie
things to *dung*: and may bee Phil. 3.
likened to the swallowes
dung, which fell vpon the
eyes of *Tobias*, and made him
blinde. For we cannot see
spirituall things, so long as
our eyes are daubed with
this *dung*. *The rich haue wan-*
ted, and suffer hunger; but they
who feare the LORD want
no good thing. The things
of this world doe not fill;

*Diuites eg-
runt, &
Psal. 34.*

Hos. 12.

but inflate; even as the Prophet sayd of *Ephraim*: *Hee feedeth on winde.* They are like sharpe liquors, which doe not satisfie, but prouoke hunger. They are like salt water, to quench thirst; or oyle to extinguish fire.

O my life! O desire of my soule! hide mee from the world; obscure me from the fawning fauours thereof, and take me into the secret retreits of thy bosome to dwell. *One thing is necessary;* and that doe I desire. My *beloued is one.* My CHRIST IESVS, my GOD, my spouse

Cant. 6.

is

is one, and my only loue. O
 heavenly FATHER! let
 nothing be sweet, nothing
 saourie vnto mee; let no-
 thing affect mee, but onely
 IESVS CHRIST. Let
 him bee wholly mine, and I Cant. 6.
 wholly his. Let mee neither
 loue, nor know any thing
 but him, and him crucified.
 To whom with thee and the
 holy Ghost be all honor
 and prayse for e-
 uer. Amen.

Praise,

*Praise, and Glory, and
Wisedome, & Strength,
Dominion, Riches and
Power, bee vnto our
G O D, for euer-
more, A-
men.*

FINIS.



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